The Alliance Weekly

MAY 16, 1956

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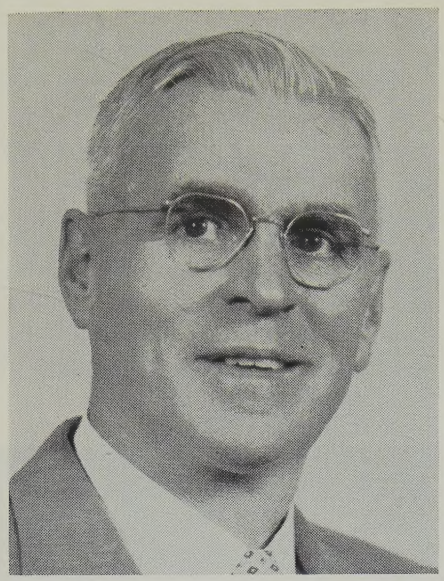
59th General Council

Omaha, Nebraska, May 16-21, 1956



Dr. Harry L. Turner

Message . . . Mission . . . Movement

THE message, the mission, and then the movement has always been God's order, whether in the visible church as a whole or in any segment of it. The Book of Acts and the Pauline Epistles are an apt commentary on this. These three words describe The Christian and Missionary Alliance from its inception to its present international stature.

The *message* is Jesus Christ. He is the Alpha and Omega of all Christian doctrine. He is the sum total of all Christian experience. He is the unchanging Christ in an ever-changing world. "Believe on the Lord Jesus Christ, and thou shalt be saved. . . . The life which I now live in the flesh I live by the faith of the Son of God. . . . Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. . . . In the name of Jesus Christ of Nazareth rise up and walk. . . . Jesus Christ the same yesterday, and to day, and for ever." This is the message that we preach, which we seek to live.

The *mission* of The Christian and Missionary Alliance is set forth in the Constitution as follows:

1. To bear witness to the Christian truths, especially those relating to the deeper Christian life.
2. To promote unity of faith in the Lord Jesus Christ.
3. To preach this gospel of the kingdom in all the world for a witness to all nations, and particularly where Christ is not named, thus hastening unto the coming of the Lord.
4. To evangelize the neglected areas at home and abroad.
5. To establish and maintain branches and churches in the home field.
6. To establish and maintain missionary work in the foreign field.
7. To prosecute mission work in the home field.
8. To erect and maintain such buildings as may be necessary for such purposes.

John Wesley, the founder of Methodism, put it tersely when he said, "I must have a whole Christ for my salvation. I must have a whole church for my fellowship I must have a whole world for my parish."

In fulfillment of its mission the Alliance, through its ministers and churches, is preaching Jesus Christ in all forty-eight of the United States, in Canada, in Mexico in Puerto Rico and in twenty-two foreign countries Much, much more still remains to be done.

Movement. At first there were only thirty-five believers in the fellowship. Then out of twelve young people who desired training for the ministry, five volunteered to be sent out as missionaries. As these multiplied in number, some semblance of organization was required. First, there was The Christian Alliance in 1887, and finally The Christian and Missionary Alliance, incorporated in 1897. The movement is controlled, under God, by the delegates to the General Council.

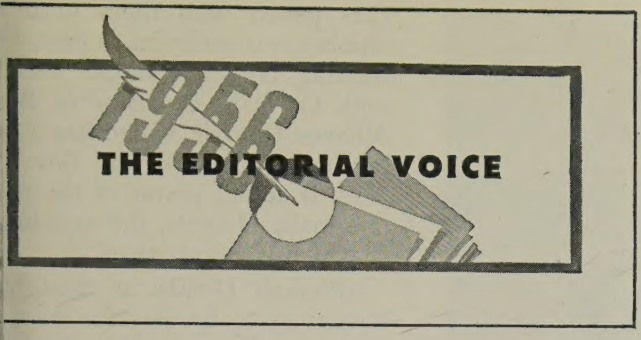
Message, mission, movement. In just this sequence lies the interest of Satan, the archenemy of Jesus Christ. As a master strategist, he is called the god of this world, the prince of the power of the air. He seeks to nullify the vital element in the program of Jesus Christ. He knows that any mission or movement is doomed to be but an empty thing once it has lost its message. Hence, the object of his cunning is the message.

There are occasions where this can be realized by the wholesale martyrdom of the bearers of the message. At times the same end can be accomplished by pushing the messengers into sin on the one hand, or into fanaticism on the other. Or the message can be rendered ineffective by strife and division among its witnesses. At other times it can be weighed down with theological terminology until it is lifeless. Again, its proponents can so delight in the achievements of their mission and movement as to lose sight of the importance of the message. There is no end of the ways and combinations that Satan will adopt to separate the mission and movement from its God-given message.

Message . . . mission . . . movement! Where is our emphasis today? Have we been trying to produce fruits while neglecting the roots? Extracts from the record of our first twenty-five years confirm our message and calling:

"It is Christ as a Person, as a living reality, as the supreme fact of history and life, Jesus Himself, who is the theme of our testimony. . . . Above everything else this is a Christ movement. If we are saved, it is Christ who saves us. If we are sanctified, it is Christ who is made unto us sanctification. If we are healed, it is because His life is in us. And the hope of the future is not the glory He is to reveal, but the return of the King Himself, our Beloved and our Friend."

To this the writer says a wholehearted *Amen.* We call upon every believer in the pre-eminence of Jesus Christ to gird himself afresh to the presentation of the changeless Christ in these days of changing times.



AL: WHAT DOES IT PROVE?

re we to ask at random one hundred religious per- to state what they considered to be the chief racteristics of a devout Christian it is reasonably ain that about 90 per cent of them would include in the list. So high does that quality rate among s an external evidence of internal grace.

ow, as I have pointed out before, when a notion too popular it is pretty certain to be questionable ot downright false. Ideas accepted uncritically are lly wrong in fact, or at least wrong as understood he masses. Whatever can be passed lightheartedly one person to another is either not true or, if true, truth out of focus. I believe our naïve faith in the ential value of zeal to be entirely unfounded. It not stand up under examination.

eal, according to Webster, means *ardor in the pur- of anything; ardent and active interest; enthusiasm; or.* Surely this should describe a Christian, and the er the Christian the more accurately it should apply. devout soul should and will be fervent. He will ue the things of God actively and be enthusiastic is cultivation of the spiritual life. In his attitude rd Christ he will manifest fervid love and burning otion. So we would seem to go along with the ma- y who hold zeal to be a sure mark of godliness. But only seeming. We do not go along with them, here are the reasons:

While the true Christian is zealous, it is altogether ible to be zealous and not be a Christian. Zeal es only that the one who manifests it is healthy, getic and actively interested in something. As far ny experience goes the most zealous religionists of day are the wrongly named Jehovah's Witnesses. If indicates godliness, then these ardent devotees of r are saints of the first order, a notion that could lly be entertained by anyone who knew them in- tely. Next to them in the degree of temperature they age to generate over their religion are the "Peace! wonderful" dupes of the little dark lower-case god, ner Divine. They are ablaze with zeal, but they are rtheless condemned on every page of the Sacred ptures. Muslims pray oftener than the best Chris- s and are making converts to their faith in some parts he world much faster than the followers of Jesus ist. And who gave the world its most convincing onstration of zeal in the last quarter century? Without doubt the Fascists, the Nazis and the Communists!

There are a certain number of persons that cannot rest until they are making a great noise and stirring up a world of dust. Their temperament demands that they be always burnt up about something. Their type of mind forbids that they let their friends and neighbors alone until they have come over on their side and gotten behind some sure-fire movement to save the world. They are perpetually dashing from door to door collecting signatures demanding the abolishment of this or the establishment of that. One such dear tenderhearted little lady, deeply in love with the birds, appeared for years every time our state legislators met in Springfield and fervently pressed for a bill to muzzle all cats in the state! So zealous was she that the weary lawmakers finally surrendered to her pressure and passed the bill! (It was later vetoed by the then governor, Adlai Stevenson.)

The truth is that though all godly people are zealous, not all zealous people are godly. The zeal that accompanies sanctity is rarely boisterous and noisy. So great was the zeal of our Lord that it was said to have eaten Him up, yet Isaiah said of Him: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." And it was He who excoriated the zealots who compassed sea and land to find one convert, only to make him more evil than he was before.

Not the quantity of zeal matters to God, but the quality. The significant question is not, How zealous is the Christian? but Why is he zealous? and To what does his zeal lead? To the Church at Laodicea our Lord said, "Be zealous therefore, and repent." The zeal that leads to penitence, restitution and amendment of life is surely dear to God. The ardor that drives a man to his knees in intercession for others was found in men like Moses, Daniel and Ezra; but there is a kind of zeal that gives to the world such misshapen religious examples as Joseph Smith and Mary Baker Eddy.

That many Christians in our day are lukewarm and somnolent will not be denied by anyone with an anointed eye, but the cure is not to stir them up to a frenzy of activity. That would be but to take them out of one error and into another. What we need is a zealous hunger for God, an avid thirst after righteousness, a pain-filled longing to be Christlike and holy. We need a zeal that is loving, self-effacing and lowly. No other kind will do.

That pure love for God and men which expresses itself in a burning desire to advance God's glory and leads to poured-out devotion to the temporal and eternal welfare of our fellow men is certainly approved of God; but the nervous, squirrel-cage activity of self-centered and ambitious religious leaders is just as certainly offensive to Him and will prove at last to have been injurious to the souls of countless millions of human beings.

The Gospel Tabernacle, Omaha, where Council sessions will be held

Omaha, Host City to Council

"OMAHA" is derived from the Indian word which means "those who go upstream or against the current." That name, adopted from a tribe which used to range the Missouri River valley, accurately describes the vigorous spirit of this rapidly growing city in Nebraska. It was only a hundred and twenty years ago that it began to be occupied by settlers from the East. The description can be applied with equal accuracy to the spirit of the congregation and pastor of the Omaha Gospel Tabernacle.

Dr. R. R. Brown began his ministry in Omaha in 1922, and on April 8, 1923, at the request of the newly opened Radio Station WOW, instituted a radio ministry which has literally sounded forth the gospel each Sunday morning throughout the heart of the nation. It is the oldest continuous radio sustaining program in America, having never failed to go on the air at the appointed time. Many farmers, who seldom if ever made their way in bad weather over slippery gumbo roads or through drifted snow to church services, became regular listeners, hovering over their battery sets, some of which were still equipped with headphones, to hear the man who "has heart in his preaching." Many have been won to Christ through this means.

All-weather roads have increased church attendance and rural electrification has helped expand the radio audience. But the people of the Gospel Tabernacle have never had time to become preoccupied with themselves, for they are attuned to spiritual needs of others all about them and of those in remote places of earth as well. During the thirty-three years since the beginning of this Alliance church in Omaha a total of $711,295 has been given through it to support missionary work in other lands. In response to the call of Christ many of the Tabernacle young people have gone into the service of the Lord both at home and abroad.

The Tabernacle has also maintained an intensive ministry of Christian education and evangelism. It has cultivated a fellowship with the whole Church of Christ with the purpose of strengthening the entire Christian testimony.

The example of this center of evangelism and spiritual life has inspired other churches throughout the region. It has given impetus to establishing new Alliance churches and has stimulated others to greater exploits in faith. Two other Alliance churches are having an effective ministry in Omaha, the Benson Alliance Church and the Omaha Heights Church. Both of these were begun by members of the Tabernacle who met in the vicinity of their homes to pray for missions. Friends and neighbors joined with them until the number was sufficient to justify the forming church groups. Rev. Joseph O. Dahl is pastor of Benson Alliance Church, which has a membership of fifty-five, and Rev. L. V. Mick is acting pastor of the church in Omaha Heights, the membership of which is twenty-two.

Although Omaha is thought by Easterners to be very far west, it is 434 miles closer to New York City than it is to San Francisco. People from that region who now live on the Pacific coast speak of it as "back East." Situated within what Roger Babson calls the "magic circle . . . the richest and safest area in the United States," Omaha is busily occupied with trade industry and transportation. Immense quantities of food are processed here for national and world markets.

That the people of Omaha also have a deep concern in supplying spiritual food to meet the heart hunger of earth's multitudes is evidenced by the keen interest they have shown each time the General Council of The Christian and Missionary Alliance has met there. The pioneer spirit of a Society which lives for the purpose of making Christ known to men, regardless of the difficulty involved in reaching them, has a strong appeal to such people of enterprise and vision.

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The Modern "Deeper Life" Is Not Deep Enough!

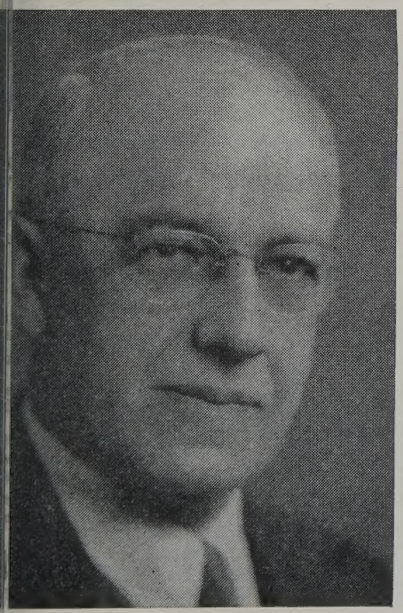
By DR. H. M. SHUMAN

President-Emeritus, The Christian and Missionary Alliance

RING the past few decades a t volume of literature has been duced on the deeper Christian . But some writers deal only with question of receiving the Holy it as power for service. They but little place to heart prepara- –the crucifixion of the old life the truth of sanctification.

is vain to try to pray down power n unyielded, fleshly life. Calvary edes resurrection. The need of tification in the Christian's life experience is clearly set forth in Word of God. It speaks of fallen an nature as the "old man," "the " and "carnality." Some believ- ave such a marvelous experience generation that they seem for a to be carried into the third en. But sooner or later they that within their nature there real foe of God and of spiritual ress. The Holy Spirit is opposed to the flesh and the flesh is opposed to the Spirit. They are contrary the one to the other.

Dr. H. M. Shuman



The divines of earlier times did not preach so much against vice, which is but the outward symptom of inward sin, but against sin itself in the heart. They recognized that the real trouble is indwelling sin or, as some call it, inbred sin.

Of the origin of sin we know little. It is clear from the Word that Satan in eternity past rebelled against God and was cast from his position. He evidently decided to strike at God through the human race and so he injected his poison into the nature of our first parents and through them to the whole race. We are not sinners simply because we commit sin; we commit sin because we are sinners by nature. Only God by His Spirit can make us aware of the depth of human depravity.

There are those who think sin is just a misfortune or that sin is a disease. It certainly is a misfortune, the greatest that ever befell the human race. It may also be called a disease, for like leprosy it is in the system of man and breaks out in his evil deeds. Isaiah declared that Israel was sick, sick with sin, saying, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores . . ." Thus the ancient prophet describes the moral state of Israel.

Yet sin is more than either misfortune or disease. Sin is *guilt,* defilement and corruption. It strikes at God and does violence to the human personality. Fallen sinful nature is not and cannot be subject to God.

The character of indwelling sin in the heart is painted in the Scriptures in blackest colors. In Galatians Paul gives a list of the works of the flesh: "Now the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, factions, party-spirit, envy, murder, drinking bouts, revelry, and the like" (5:19-21, Moffatt).

Jeremiah stated: "The heart is deceitful above all things, and desperately wicked: who can know it?" Jesus taught that all kinds of evil proceeded from the heart (Matt. 15: 18, 19). Paul, in the seventh chapter of Romans, presents the picture of a soul struggling with indwelling sin and fighting a losing battle until finally he cries out, "Miserable wretch that I am! Who will rescue me from this body of death? God will!" Then he breaks out with a song of praise, "Thanks be to him through Jesus Christ our Lord! . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 7:24, 25, Moffatt; 8:2). Sin dwelling in the human heart as only the Holy Ghost can reveal it will make us realize that no mental jugglery, no psychiatrist or psychologist can bring deliverance. Nothing but the power of Calvary and the effectual working of the Holy Ghost can slay this Goliath.

A struggling believer wounded by the convicting arrow of God's Word can touch Christ by faith and find that He is indeed "made unto us . . . sanctification." But we need to remember that the Sanctifier does a work in the heart.

Practically all evangelical bodies recognize the need of sanctification, the cleansing from sin's pollution and defilement. George Fox said in effect

that he found in his heart something that would not be good. He asked the Lord Jesus to come into his heart, to cast out the evil brood, to shut the door and occupy it Himself. That is the secret of a holy life—Christ living within and in full control.

Rev. A. M. Toplady, the songwriter, recognized the complete work of Calvary for human sin. He was theologically correct when he wrote:

Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

Many Christians spend so much time arguing about sanctification and explaining it that they explain it away. It is an easy thing to say "I am complete in Him" and experience no work of divine grace and not know what it is to be set free from the power of this monster within. When self is really conquered by the Holy Ghost and a Christian is made to realize the awful depth of depravity in his own nature, he will take refuge in the Fountain, knowing that nothing but the power of the cross as applied by the Spirit can win the battle.

In his early Christian life a friend of mine, the late Rev. G. Verner Brown, heard so much about sanctification that he was confused. But he was aware that a deeper work of grace needed to be wrought in his own heart. So he went to God in prayer and said, "Lord, give me sanctification as You understand it." That solved the problem for him as far as heart experience was concerned.

It is possible to make much of Christ in words, yet not surrender self to God. We have a part in renouncing sin and desiring deliverance from it, but only a work of God's grace wrought by the Holy Ghost can bring to us deliverance from the power of this evil nature.

There are some simple steps that, if taken by the hungry soul in all sincerity and in faith, will bring victory. First comes *separation* from all that we know to be contrary to the will of God at the time and a willingness to walk in fuller light as we may receive it in the future. Secondly, the *surrender* of the will and the whole being to God is necessary. Paul, in Romans 12:1 and 2, calls upon Christians to make an absolute surrender: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"; and (Rom. 6:13b), "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

O For a Heart to Praise My God

O for a heart to praise my God,
A heart from sin set free!
A heart that always feels Thy blood,
So freely spilt for me!

A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

O for a lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within!

—Charles Wesley.

But full surrender to God and His whole will is not as simple as may seem. To come forward to a altar of prayer on an appeal to gi oneself for the Lord's service is n all that is involved in these Scri tures. When we read (Romans 6) death and resurrection with Chris we are not faced simply with a hi torical fact. This teaches the tru of our identification with Christ Calvary. But these are not me words. When the Holy Ghost faces soul with the question of its own cr cifixion he may squirm or rebel. O own plans, our own desires, are to g to the cross. When our will reall moves over into the will of God an we allow the Holy Spirit to take H sword and cut the central nerve self, then an inner cleansing an transformation takes place.

Consecration is not first to God service, but to God Himself; the we shall know His will about o service. Christians need to enter int a life of holiness, sanctificatio through death and resurrection. U til this be true, the ranks of Christia workers will continue to be filled wit much "dead wood," and selfishnes and carnality will continue to pla their deadly role in church life an in Christian circles.

The third requisite for victory *appropriating faith.* When the so has yielded everything to God, fai leaps upward. He who has called u to present our bodies as a living sac fice will honor that sacrifice whe surrender is complete. Then th Holy Ghost will fill the heart and th fire of God's love will burn in th soul. When a soul has set up th milestone, spiritual progress an fruitful service are sure to follo Cleansing can take place in an i stant, but the maturing and the tes ing process continues to the end life.

Thank God, there is a place whe a soul can "stand perfect and co plete in all the will of God." "He able . . . to save them to the utte most that come unto God by him Blessed will that one be who says o eternal "Yes" to God for time and f eternity, and then holds still as t Holy Ghost probes the soul about t past, the present and the future. one has said, "Sanctification is t marriage of the soul to God." The is peace, rest and fruitfulness in a l where Christ is Lord of all.

ritual sluggishness is not compatible with a keen
cipation of Christ's return

Events That Should Awaken Us

By REV. ALVIN MARTIN

ARDLY a day passes but what we of some new strife or conflict in Middle East, that area known as cradle of our civilization. The commentators are endeavoring vaken us to the growing peril our ization now has developing in its le. A leading British official says ave passed from "postwar days e prewar stage." That which has d such ominous dimensions to chronic struggle between Israel her Arab neighbors is Russia's t warlike activities in the Mid-East. The present crisis, which sent our diplomats into feverish erences to preserve the peace of strategic area, may be far more ficant in its relation to prophecy most of us realize.

e events of World War II led of the students of prophecy to their prophetic conjectures into . The results of their sensation-h have been most devastating. r miscalculation concerning Rus-"prophetic role" in that war, for ple, has bolstered the liberal tics in their position of unbelief. even more deplorable is that interpretive blunderings si-ed those who should now be ding forth a solemn warning to nprepared.

remain silent on the subject of econd coming of Christ and fail peak about those obvious signs h indicate that His coming may ery near at hand, is tragic. Our hetic interpretations of these ts may vary somewhat, but the ts themselves should surely us to attention and put us on lert. The fact that so many are cold and preoccupied in their uit of prosperity and prefer not ink or speak on these things is disturbing. Why have we al-d this spirit of indifference to e upon us?

Is it not strange that in this day of tremendous prophetic development, especially with regard to Israel, the foremost figure of the prophetic nations, we hear so very little on the subject of eschatology? Using the fig tree as a figure that resembles Israel, our Lord faithfully foretold: "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors" (Matt. 24:32, 33, A.S.V.). In this day of all days when the message of the second coming of Christ should be faithfully and fervently preached in every pulpit, there are many believers who tell us that it has been years since they heard sermons emphasizing the nearness of Christ's return. Strange! And yet perhaps not so, for is this not another one of those obvious though chilling signs of the times?

Disturbed at the striking resemblance of our pleasure-mad days to "the days of Noe," we search Christ's words anew for a fresh understanding of His solemn warning: ". . . and *they knew not* until the flood came, and took them all away; *so shall be the coming of the Son of man.* Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. *Watch therefore:* for ye know not on what day your Lord cometh" (Matt. 24:39-42, A.S.V.).

A revival of the spirit of expectancy that daily watches for the Lord's return is sorely needed in our day of dreadful desecration. Perhaps it alone will stem the tide of worldliness now rushing into our homes through the many channels of our modern American culture. For example, the pre-TV saints would be shocked to see some of the things now being tolerated in the homes of some professing Christians. They would be greatly disturbed by this striking resemblance to the careless "days of Noe." But why have we allowed these conditions to develop or, rather, degenerate? Is it because we have lost sight of that blessed hope and no longer feel its purifying effect in our lives? Worldliness (an old-fashioned term, nevertheless accurate) in the individual life and lukewarmness in the church follow closely on the heels of unbelief or indifference to the imminence of Christ's return.

In our land religion has recently become popular and many are joining the churches. But the need for purity, holiness and separation from the world is not preached from many popular pulpits because the pursuit of godliness is not popular. Mere profession of Christianity without the possession of an indwelling Christ is partly due to the deadening effect produced by preaching a religion void of that blessed hope of Christ's return.

The hope that soon we shall see Him who gave His life to redeem us unto Himself was given for the Christians of every generation to embrace, until He comes again. Peter proclaimed that hope as being applicable to his day: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and un-

Rev. Alvin Martin is acting superintendent for the Bronx Messianic Center, filling this need among the Jewish people in New York City while he waits for official permission from the Israeli government to take up his work again in that land.

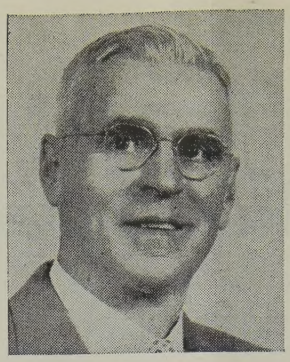
defiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, *though now for a season,* if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, *might be found unto praise and honour and glory at the appearing of Jesus Christ*" (1 Pet. 1:3-7).

This spirit of expectancy was to characterize the life of the Church in every age until He comes again. In those periods when the saints heard little, if any, preaching on that blessed hope the churches grew cold. Spiritual reality was replaced by stiff ritualism. The fragrance of personal holiness faded as people lost sight of the possibility of His coming again. They no longer sought to please Him whom they hoped soon to see, but became satisfied with merely meeting man's standards for righteousness.

On the other hand, when the eschatological theme of Christ our coming King was preached with burning conviction, separation from the world was the accepted standard; it was the norm in many churches and homes. Personal holiness was not only preached from the pulpit but practiced in the pew, and a compassionate yearning over lost men and women was evidenced among believers.

Had the fear of the critics not silenced many of our pulpits on the imminence of His return, thus robbing us of the purifying effect of that hope, no doubt our spiritual condition today would be different. Do we still have time to repair those breaches in our homes, as well as in our churches, where worldliness has come rushing in and threatens to take over? That may largely depend upon our awareness of the times in which we are living. Those who "knew not" made no preparations for the inevitable flood. Likewise in our day, those who know not the times in which we live will do little if anything to seek a personal revival. Only those who are aware of the times and the seasons will cultivate a tender spirit of expectancy and watch eagerly for the return of our blessed Lord and Saviour Jesus Christ.

(Continued on page 14)



Dr. H. L. Turner
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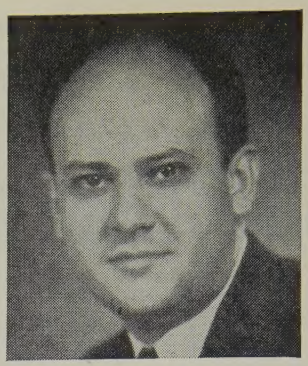
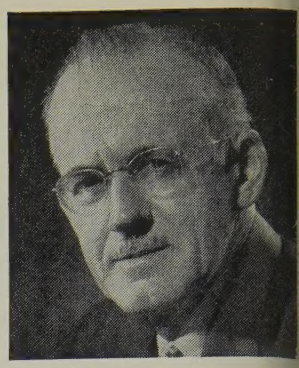
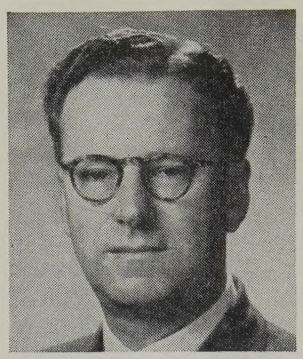


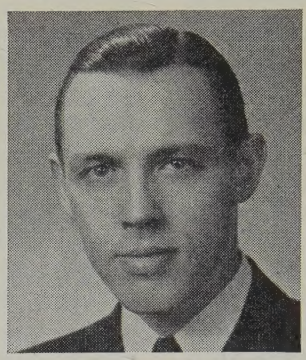
Rev. Nathan Bailey
Vice-President
The C. & M. A.



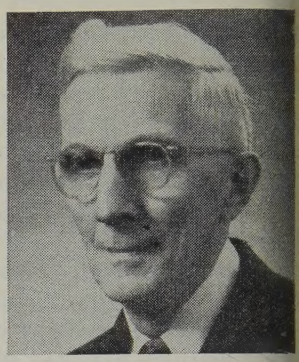
Dr. A. W. Tozer
Editor
The Alliance Weekly



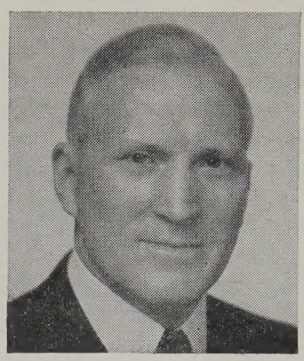
Rev. Frank Mason
Baptist Union
South Africa



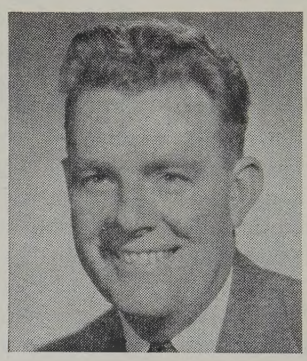
Dr. W. Robert Smith
Bethel College
St. Paul, Minnesota



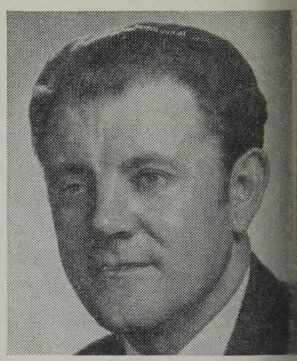
Dr. A. C. Snead
Foreign Secretary
The C. & M. A.



Dr. R. R. Brown
Pastor
Omaha, Nebraska



Rev. Gilbert H. Johnson
Nyack Missionary College
Nyack, New York



Rev. W. F. Bryan
Pastor
Toledo, Ohio

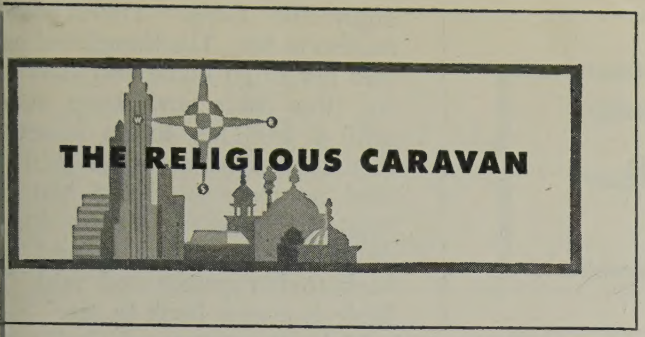
The 59th General Council

With the theme "The Changeless Christ for Changing Times" the fifty-ninth General Council convenes in the Gospel Tabernacle, Omaha, Nebraska, May 16 to 21. The opening address will be given by Rev. Nathan Bailey, Vice-President, at 7:30 p. m.

Other speakers are: Thursday, May 17, at 4:00 p. m., Rev. Frank F. Mason at 7:30 p. m., Rev. C. R. Thomas, missionary speaker, and Dr. A. W. Tozer. Friday, May 18, 4:00 p. m. and 7:30 p. m., Dr. W. Robert Smith, with Rev. W. W. Arnold, missionary, in the evening. Saturday, May 19, 4:00 p. m., Dr. A. C. Snead; 7:30 p. m., Mrs. W. K. Braun, Congo, and Rev. G. H. Johnson.

Dr. Harry L. Turner, President, will bring the message on Sunday at 10:45 a. m., and Rev. W. F. Bryan will speak in the evening. In the afternoon at two thirty, Dr. R. R. Brown will direct the missionary rally. Dr. Brown will also be in charge of the service on Monday night.

The services on Wednesday and Monday nights and all afternoon meetings will be held in the Gospel Tabernacle. Other meetings will be held in the Civic Auditorium.



DAVID R. ENLOW, Editor

HOME

oses group to protect interests of Protestants: Dele- s to the annual convention of the National Associa- of Evangelicals in Cleveland were urged by their ing president to name a liaison group to protect interests of evangelicals "in areas where they are excluded." Dr. Henry H. Savage, of Pontiac, Mich., ained that the liaison group, working as a com- ion on church extension, could explain to city zon- boards and other civic bodies that denominational ity arrangements, sponsored by councils of churches, not serve the interests of conservative Protestants. . Elimination of paid religious programs from radio TV was vigorously opposed. The stand was taken nanimously endorsing a resolution adopted a day er by the National Religious Broadcasters Associa- , Inc., an NAE affiliate.

●

sian Baptist delegation to visit United States: Five sian Baptists will arrive in New York on May 18 for onth's visit in the United States, it was announced at lquarters of the Baptist World Alliance in Wash- on, D. C. The delegation will comprise four officials he All-Soviet Council of Evangelical Christians and epresentative of Russian Baptist Youth. They are b Zhidkov, council president; Nicolai Levindanto, -president; Alexander Karev, secretary, and Ilya ov, treasurer; Claudia Tyrtova, youth delegate.

ROAD

mer juvenile delinquents help in crusade: Six young ple who said religion had redeemed them from lives rime spoke at a meeting sponsored in Johannesburg, h Africa, by the Assemblies of God in a Crusade to Juvenile Delinquents. They urged youthful delin- nts to give up their erring ways and follow the path eligion. Some five hundred persons unable to get the packed theater where the meeting was held d on the sidewalk outside to hear the testimony ed by the two young women and four men.

E PRESS

gue sends million Gospels to Africa: More than a ion copies of the Gospel of John in seven tribal lan- ges have been sent to Africa during the past six ths by the Pocket Testament League, it was an- nced in New York. Alfred A. Kunz, the League's international secretary, said the books were printed in Swahili, Kikuyu, Kingwana, Luo, Kisikuma, Bangala and Kipsitis.

●

Campus paper rejects religious ad series: William R. Bright, national director of the Campus Crusade for Christ, said in Los Angeles that the *Daily Bruin,* student newspaper at the University of California's Los Angeles campus, had rejected display ads from his organization on the grounds that they are "controversial." Campus Crusade has chapters at some twenty-five colleges and universities across the country. Mr. Bright said the paper printed one ad but refused to accept the rest of a series on the theme "This I Believe."

PEOPLE

Missionary to erect buildings in Madagascar: A five-ton hand winch, an arc-welding outfit and a 3,500-watt electric generator may not seem like standard equipment for a missionary, but they were among items purchased in Minneapolis, Minn., by Donald S. Martenson before leaving for Madagascar. These tools, plus a two-ton stake truck and a Bible, will be used by Mr. Martenson in building new mission stations for the Evangelical Lutheran Church, under whose auspices he will serve. He also will complete construction of a hospital and a dormitory and classrooms for an ELC-sponsored teachers' training school.

PEOPLE SAY

Dr. Emlyn Davies, of Yorkminster Baptist, Toronto: "Precisely as the medieval period needed the critical analysis provided by the Reformation, so does the present age need a similar critique. Such a critical appraisal will need to be both positive and negative, an affirmation and a denial. This, I am persuaded, can only be provided by Protestantism because of its very nature; it is both a protest against, and an affirmation on behalf of, historic Christianity."

SIGNS OF THE TIMES

Communists plan traveling antireligious exhibits: Fifteen identical antireligious exhibits are being readied by East German Communist officials for a tour of the Soviet Zone this year. Theme of the exhibits is "Universe, Earth and Men," which is the name of a standard Soviet Zone atheistic book. A copy of the book is presented to each youngster participating in "youth dedication" ceremonies sponsored by the Communists every spring.

●

Moslems seek converts in United States: Moslem missionaries, who have arrived on the West Coast of the United States to propagate their religion and build a mosque in this area, have been interviewed in San Francisco by Allen Finley, regional director of International Students, Inc., an organization which seeks to lead foreign students to Christ. The missionaries plan not only to win converts to Islam but to keep Moslem students in the United States from accepting Christ.

R. E. CUTBIRTH
Editor

ALLIANCE YOUTH

Mr. McKinney

How to Know God

By REV. ROBERT E. McKINNEY

"Oh that I knew where I might find him! that I might come even to his seat!" (Job 23:3).

This is an exceedingly busy age. People are so busy trying to make a living they don't have time to live. We don't hear people crying, "Oh that I knew where I might find him! . . . My heart and my flesh crieth out for the living God."

When I was traveling in schools and colleges in Bible conference work I was frequently asked two questions: "How can I know God better?" "How can He be made more real to me?" There are three ways that we may know God:

The first condition for knowing God is meditation, thinking upon God. A man apprehends only that upon which he fixes his attention. That is a condition for all knowledge. If we would "buy the truth" we must pay the attention of thought. We shall know God better as we think more about Him. Paul tells us, "Whatsoever things are true, whatsoever things are honest, . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . *think* on these things" (Phil. 4:8). We need to read the Bible much these days. All other religious books are but as sparks sent off from the central sun, the Bible. No book will so enable us to find and know God.

A second means to the knowledge of God is prayer. To know about God and to know God are two different things. You may read the life of George Müller or William Gladstone, and you may come to know many facts about these great men that were unknown even to the members of their own families. It is a good thing to know about such men; but what is knowing about them compared to the high privilege of those who associated with them in the closeness of home and daily contact?

People may know a good deal about God. They may hear sermons and read books and know the literature of theology, but to know God is a very different thing from knowing about God. It is in prayer we come to know God, in actual fellowship and association with Him. Prayer is spiritual breathing. In study we learn about God; in prayer we come to know Him as friend knows friend. In prayer we touch Him; we feel His life actually flow into our life. Our soul is lost in Him and His life flows into ours.

A third means to the knowledge of God is action. Many people have no small degree of spiritual knowledge; yes, and of feeling, too. They come to meetings and their hearts are moved. They go home with high resolves which soon vanish into thin air. Next week the same thing takes place. We go to this church and that Bible conference and, like a sponge, absorb and absorb. We should let the Lord squeeze us a little, for by giving out we can take in more. If we would really know God, we must add to meditation and learning actual doing. You show me a young person with faith without works, and I will show you a young person of faith by his works. More and more I see that a saving faith is a faith that produces obedience.

One day a lady came to her pastor complaining that she could not really enjoy the Bible. Things seemed hidden to her. The thoughtful pastor told her to go home and start reading the Bible and keep reading until it told her to do something; then she was to close her Bible and read no more until she had done what the Bible told her to do. She did this for two weeks and came back to her pastor and said, "The Bible is a new Book to me."

Make the things of God real to yourself by obeying what He says. "The end of man," says Carlyle, "is an action, not a thought." This is not saying that thought is not a necessary part of all high action, but thought that stops on itself is stopping on the road to truth. Action, and action alone, takes it forward. Pilate knew the truth but refused to act on it. The dying thief had not Pilate's opportunities, but he was a man of action and it saved him. The key to Christian truth is action. Jesus said, "Why call ye me Lord, Lord, and do not the things which I say?"

God, teach us to realize that the soul's only guard against all error is our willingness to accept truth and act upon it.

A Challenge

I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him.—PHILLIPS BROOKS.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

"THERE IS STILL TIME"

There is still time to get your entry into the AYF Program Contest. All of us put off things to the last minute. The youth office is getting prepared for the last minute program rush.

Your AYF group may not have done anything about sending in programs. However, the Contest provides for individuals as well as group entries. You can send a program for your AYF even though you are not active in the group. Some of the AYFers of yesterday could help the AYF in your church today. Why not send in a program used when you were an active AYFer?

Our goal: 500 AYF programs

Made Nigh . . .

By A. B. SIMPSON

FOUNDER, THE CHRISTIAN AND MISSIONARY ALLIANCE

"Now in Christ Jesus
ye who sometimes were far off
are made nigh
by the blood of Christ" (Eph. 2:13).

WE ARE made nigh by the blood Christ. An atonement was necesy. A settlement was demanded. wrong had to be righted. A debt d to be satisfied. A penalty had to paid. Somebody must take the ace of the guilty, somebody that d worth and weight sufficient to et their every obligation.

This Jesus Christ has done. This the meaning of His blood. His e was offered as a ransom for the feited lives of sinful men; and w, through His atonement, God d the sinner can meet with per- t understanding on both sides. ery claim has been settled, every ficulty adjusted, every obligation t, and the soul that has put its st in that precious blood has a ht to stand, not in a place of toleron, but of vindication, and say, Who is he that condemneth? It is rist that died, yea rather, that is en again, who is even at the right nd of God, who also maketh intercession for us."

We are made nigh by the person Christ. "He is our peace, who th . . . broken down the middle ll of partition between us . . . make in himself of twain one new n, so making peace." This applies t only to the settlement of the longnding alienation between Jew and ntile, but to the settlement of the each between man and God. Not ly has Christ made a settlement us on Christ's side, meeting all ims of His law, but He comes to sinner and meets his need by reciling him to God and taking away old natural heart of enmity and enation and giving him the Spirit Christ as a spirit of trust and love. lifts us into the new creation. He puts His own nature within us and He puts us into the very relation with the Father that He Himself sustains. Thus He becomes in our heart the spirit of peace as well as the mediator who brings us to God. As the dying mother who called her husband and boy to meet by her bedside after long years of alienation, and joining their hands in the clasp of her own, bade them to be reconciled for her sake, so Jesus Christ, stretching out one hand to God, pleads, "Father, forgive them; for they know not what they do," and extending the other to sinful men, He cries, "Be ye reconciled to God."

There is the word of peace which forms the basis of reconciliation. He "came and preached peace to you which were afar off, and to them that were nigh." This is the gospel of reconciliation which God proclaims to every sinful man. It is not enough that there should be peace between God and man definitely arranged, waiting for acceptance; but it is necessary that we should know it and accept it. "Now then we are ambassadors for Christ," and "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Wherefore "we pray you in Christ's stead, be ye reconciled to God." In the last war between America and England peace was made in Great Britain between the ambassadors of the powers several weeks before it was known on this side of the Atlantic. Meanwhile the conflict went on, and one of the greatest battles of the war was fought and won several days after peace was made. But those fighting did not know it, and therefore the peace was null and void. Many a soul is separated from God simply through ignorance of the divine message of mercy; therefore God bids us to announce to every soul separated from His love that peace is made.

You have not to make your peace with God. Christ has made it. He offers it to you and He comes to undertake your part of the agreement as well as to guarantee God's promise to be your peace. If you will this moment accept His terms and be reconciled to God, you may enter into the eternal friendship of the Lord of heaven and earth and rise to all that is meant by being "made nigh" through the blood of Christ.

This includes much more than mere reconciliation. It brings us into the most intimate relations with God. "Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." We come into His household. We become members of His family. We are treated as His sons and daughters. We call Him Father. We stand nearer to Him than the highest angels in glory. We are "heirs of God, and joint-heirs with Christ." We are first-born sons of the first-born One. We are born into His very nature and received into the bosom of His love.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And "now are we the sons of God."

Come and Take

We do not need at Mercy's gate
To knock and weep and watch and wait,
For Mercy's gifts are offered free,
And she has waited long for thee.

—A. B. S.

Far East Impressions

An Interview with Rev. Cecil R. Thomas

By DAVID R. ENLOW

"THE pagans in the Philippine Islands are among the most spiritually hungry people in the world," declared Rev. Cecil R. Thomas, of Chicago, superintendent of the Western District of The Christian and Missionary Alliance, upon his return from a two months' itinerary to Japan, Hong Kong, the Philippines and New Guinea.

In order to catch something of the burning challenge of missions that now grips Mr. Thomas more fervently than ever, THE ALLIANCE WEEKLY arranged an interview with him. His answers to pertinent questions constitute a ringing message to the entire Alliance constituency.

Question: Mr. Thomas, I understand that your first stop was in Japan. Did you encounter any spirit of revival or other encouraging signs in that country?

Answer: On the contrary, I found that the Japanese are deeply rooted in Buddhism and Shintoism, and even many professing Christians have not broken completely with these religions. Japan has eighty-nine million people. They are fast closing their hearts to the gospel of the Lord Jesus Christ—hearts that were once wide open to the message.

Question: How do you account for this rejection of the gospel?

Answer: The main contributing factor is that the evangelical missionary societies were slow in taking advantage of the opportunity when the hearts of the Japanese were open.

Question: Is emperor worship still a major problem in Japan?

Answer: No, emperor worship has been pretty much wiped out. But I had a firsthand look at the evils of shrine worship, where the priests went through their grotesque dancing ceremonies.

Question: Were you encouraged by the work of our Alliance missionaries in Japan?

Answer: Definitely, yes. They are doing a tremendous work despite many obstacles. We need to uphold them daily, ceaselessly, in prayer.

Question: Your next stop was Hong Kong, I believe. What are your impressions of the Alliance work there?

Answer: As far as the work of the Alliance is concerned, I have not seen such sacrifice in all my life. Graduates of the Bible school in Cheung Chau, which now has fifty-three Chinese students, are conducting gospel services in many sections of Kowloon and Hong Kong. In Shau Kaiwan, four of these girls are living in extremely cramped quarters and under very crude conditions. Their sacrifice and devotion were a joy to behold.

Question: What major problems do our missionaries encounter in Hong Kong?

Answer: The most pressing problem is that of extremely crowded conditions, two million Chinese refugees having come out of Red China. Hong Kong is equipped to care for 800,000 residents, so you can imagine the problem. The government has alleviated the situation somewhat by building five- and six-story one-room barracks that line many streets and dot many hillsides. In addition, little six-by-eight lean-tos have been built on many sidewalks to help accommodate some of the overflow. When I walked down the street in the evening, I had to step over many children lying on the sidewalks trying to sleep.

Question: How many chapels does the Alliance now have in Hong Kong?

Answer: Ten, eight operating under the Mission and two under the church in Kowloon.

Question: Mr. Thomas, does literature play any part at all in reaching these tremendous masses?

Answer: Yes, it certainly does. Dr. A. B. Simpson's book on the Holy Spirit and *The Pursuit of God*, by Dr. A. W. Tozer, have been translated into Chinese. Many thousands of copies of Dr. Tozer's booklet *Paths to Power*, unidentified as to title, author and publisher, are being sent into Red China. They contain a coupon for names and addresses and indication of any decisions made. The *Bible Magazine*, a correspondence course and gospel booklets in Chinese are also being used.

Question: Has there been any appreciable response?

Answer: In one year's time, there were 2,450 responses indicating decisions made.

Question: Where did you go from Hong Kong?

Answer: The Philippines, where on Saturday, January 7, I arrived in Manila. I spoke to about seventy young people the following afternoon. They were students who had come from different parts of the island of Mindanao to attend the university.

Question: How did the people receive your ministry?

Answer: The Lord did some wonderful things, for which He alone receives the glory. In Davao, for example, the brother of Livingstone Chen, now a student at The St. Paul Bible Institute, was in the audience. God moved upon him and he wept violently and cried aloud to God. The entire audience was stirred. Many spiritual problems were solved in the hearts of Jason Chen and others that night.

Question: Did you see the new mission boat, *Hope*?

Answer: Yes, I was on the boat's first itinerary. William Young, a national worker, is pilot of the boat. We began at Glan and went clear around the southernmost tip of Sarangani Bay to a little inlet called

lagubus, making several stops on way. When I preached there, elderly woman who was one many who found Christ in that vice held my hand all the way m the church down to the beach ere the boat was, kissing my hand ery few steps in her gratitude for good news of the gospel.

Question: How many unreached gans are there on Sarangani Bay?

Answer: Probably 50,000. There no road into the rugged mountains, t even any trails. The only means access is via the coast and the at.

Question: What was the greatest dence of spiritual hunger you experienced?

Answer: In Marbel I preached two hours the evening I arrived. ch heart-searching on the part the people, such a moving of e Spirit as I have never seen in my life! The following day I eached all day long until half past n that night, and still they begged more. Such a glorious wave of e Holy Spirit! I was to leave by s the next morning at six-thirty, d I was dead tired, so I finally excused myself. They insisted they would be back at five o'clock in the morning for more, so I returned at that time. In a chapel intended for 150 people, 250 or more tried to get in. They sat on the platform so that I hardly had room to stand, in the windows and as far back as they could see and hear. I preached for another hour and a half.

Question: Was there any response at that early morning hour?

Answer: The response was the most spontaneous and intense I have ever witnessed. The Filipino district superintendent wept and confessed his failure in closing many of the national churches. As the bus pulled up, that great crowd representing six pagan tribes began to sing. It was a glorious farewell. I hope to spend a year preaching to these people some day.

Question: Mr. Thomas, I understand you visited the Moros next. What kind of people did you find them to be?

Answer: The Moros are fanatical Mohammedans. To them a Christian is anyone who is not a Mohammedan. They believe if they can kill a Christian they will go to heaven and ride a white horse. There are only one or two believers among the Maguindinao Moros.

Question: Did you get inside a mosque during a service?

Answer: Yes, there is a mosque in the town of Datu Piang. The leading *hadji* (spiritual ruler) of this area allowed me to go into the mosque for the prayer service. I was allowed to take flash pictures of all that went on, the first time in history such pictures were allowed.

Question: How will these Moros be reached with the gospel?

Answer: It is only intercessory prayer that will break the barrier down.

Question: What was your next stop?

Answer: After fruitful excursions into Cebuna and Gusem, I was flown into the Baliem Valley. In flying over the dense forests and jungles, the rivers looked like tiny arteries as they cut through the denseness. It is about an hour and a quarter's flight from the airstrip at Sentani to the Baliem.

Question: How many missionaries does the Alliance now have in the valley?

Answer: Five: Rev. and Mrs. Gerald Rose (and son Bruce), Rev. and Mrs. Lloyd VanStone (and children Bernie and Darlene) and Myron Bromley. [Mr. and Mrs. Rose have since come on furlough.—Ed.]

Question: Can you describe the Dani tribesmen for us?

Answer: The Danis are naked except for a brief skirt woven out of wood bark for the women, and a gourd which the men wear. They grease their bodies with pig fat, which turns rancid and causes a terrible odor. They do not accept the fact that there is a Creator. They say they "came up from the river."

Question: What kind of village life do they have?

Answer: Their villages are together in what they call allied groups. There may be as many as five or ten villages in a group, then another allied group, separated by a no man's land. This is multiplied many times over. Each allied group is an enemy to the other. It is impossible to get a runner to go from one group to the other.

Philippine Island tribesmen welcome visitors with orchestra

G. D. STROHM

C. R. THOMAS

Rev. C. R. Thomas sings for Dani tribesmen in the Baliem Valley

Question: How many of these Danis are our responsibility?

Answer: About 60,000. We expect to have eight more missionaries in the Baliem Valley before the end of the year.

Question: What is the major problem in reaching these Danis?

Answer: There are several problems, but the main one is language. The language barrier is tremendous, because as yet there is no word for grace, or love, or God, or faith, or atonement. Too, the Danis are quite unpredictable. They seem friendly, but may turn on a person without warning. In the last two years they have eaten eight of their own people. They do not bury their dead. They build a funeral pyre, place the body on it, put on more wood, then the bow and arrow, gourd and spear of the deceased, and then set fire to it. The women, to show their sorrow, will cut off one or more fingers with a stone axe and daub their bodies with clay mud—a hideous sight. I saw very few women who had all of their fingers. Every step I took in the Baliem Valley I knew that I was in the devil's territory. I was sharply conscious of the demon power of the opposition.

Question: On the basis of what you saw, felt and experienced on this missionary tour, what word of advice or suggestion would you have for Alliance students who are preparing for the mission field?

Answer: The greatest need for our young people preparing for the field is to know that they are filled with the Holy Spirit, that the Holy Spirit Himself has taken charge of their lives. The mechanics of missions are not enough. We are absolutely helpless apart from the Holy Spirit. Preceding that must be a definite call for the mission field. The romance of missions takes wings and flies away when you arrive on the field. There you see and experience things in the raw.

Question: What is the great need among older Christians insofar as the Alliance missionary program is concerned?

Answer: Intercessory prayer. We have no right to send these missionaries to the Baliem Valley without a wall of protection around them wrought by the power of prayer. Our missionaries are willing to go through any sacrifice that is necessary: wading the fierce rapids, climbing rugged trails and the like. But there is another trail that is far more treacherous, and that is the trail leading into the hearts of these Danis. We must pray that a ray of divine light will strike one Dani's heart. We have taken converted Kapaukus from the Wissel Lakes area into the Baliem Valley, but that is not enough—even though they are the same color. It must be a Dani himself who is converted. It must be a man and not a woman. A woman is just a chattel, a servant of the Dani men. She does the work; she keeps the gardens; she bears his children.

Question: Mr. Thomas, have you a special word for the pastors by way of challenge?

Answer: Yes, I would encourage every pastor to build up men's prayer bands. We must encourage men to enter into this spiritual warfare as real prayer warriors. While we need men and money, the ministry of prayer must rise to its proper ascendancy in our mission program. I'll never forget the story of a man who went to visit Dr. A. B. Simpson one day. He found the door ajar, and there he saw Dr. Simpson embracing a globe of the world, tearfully pouring out his heart to the Lord as he wept and prayed for the lost of the world. That is the thing that must grip us again.

Question: Would you have a word for the women's prayer groups?

Answer: Yes. Our women are doing a wonderful work in sewing and helping to supply our missionaries with many things. It is very needful. But if we do not all earnestly travail in prayer for these missionaries, we are sadly missing the mark.

Question: What do you feel the missionaries would have you to say to the constituency here in the homeland?

Answer: Pray! *Pray!* PRAY!

Events That Should Awaken Us

(Continued from page 8)

The apostle John has set forth a sound psychological principle most befitting for our times, namely, that which constantly occupies our minds will affect our lives; that to which we give constant attention is bound to shape our spiritual personalities for good or bad. Though it will require stern discipline to deliberately shut off and shut out the many things now clamoring for our attention, such drastic measures must be taken to leave the channel clear for our undivided attention to that theme which the apostle recommends: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, *when he shall appear,* we shall be like him; for we shall see him as he is."

And the effect which this "blessed hope" produces is what we all need: "And every man that hath this hope in him *purifieth himself, even as he is pure*" (1 John 3:2, 3).

pes of Apologetic Systems, by Ber-d Ramm. Van Kampen Press (1953), heaton, Ill. 236 pages, $3.00.

The author presents nine men in the d of Christian apologetics. They in-de Pascal, Kierkegaard, Brunner, uinas, Butler, Tennant, Augustine, n Til and Carnell. The ripening of e assures the place of certain of se men. Others, of course, represent predilections of the writer.

Pascal, Kierkegaard and Brunner are ned as representing subjective im-diacy; Aquinas, Butler and Tennant stressing natural theology and gustine, Van Til and Carnell as ponents of revelation.

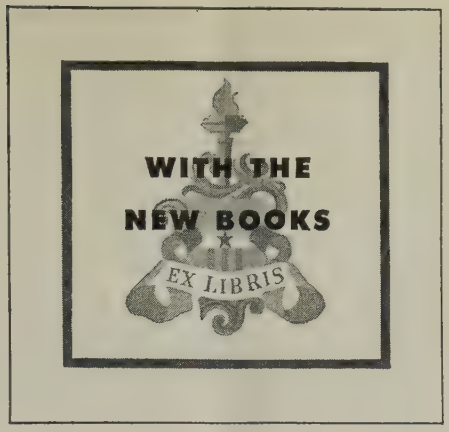
Apologetics may be either a defense the faith or a buttress of the faith. bjectivists stress experience as proof the Christian religion; those stress-natural theology predicate the stworthiness of human natural pro-ses, while those depending upon di-e revelation hold that man's sinful son cannot work out a satisfactory rld view.

This is a worth-while book for all dents of Christian theology. In it find that Pascal advocated a syllo-tic, geometrical proof of the Chris-n system; for Kierkegaard faith is ve reason; for Aquinas, faith be-s where reason leaves off; for Butler, ural law is analogous to the spiritual; nant disavows revelation and builds system on two fundamental entities, soul and God; Augustine believed revelation on three levels: the eternal ities, the soul and Scripture. For n Til as a Calvinist, philosophy has sympathetic rapport with Chris-nity. Things are true because God s so. Carnell maintains that Chris-nity needs the data and facts of ence and science needs Christianity.

The book gives evidence of an earnest ching for the stamp of seasoned and ture scholarship. Granted reasonable portunity and time for ripening, the thor should realize his aspirations.—ROLD C. MASON.

mon Outlines for Worship and De-ional Services, edited by Al Bryant. ndervan Publishing House (1954), and Rapids, Mich. 122 pages, $1.50.

In his capacity as a homiletical re-ctor Mr. Bryant has prepared and lected a series of sermon outlines to-her with suggestive thoughts. Cer-nly this book is capable of being mis-d and abused by mentally lazy, un-ritual ministers. However, it is our ling that such misuses do not negate destroy the value of this volume if ndled properly. It has a threefold ision of Old Testament texts, New stament texts and miscellaneous



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texts. A convenient index is provided in the back for both Scripture texts and subject matter.

There are also some fine gems of devotional thought in this volume: "The saint upon his knees can see more than the philosopher on tiptoe." "God's house is loved by the Christian because of hallowed experience there." "The really renewed man cannot enjoy sin. The days of a stupid and impenitent man glide by with no twinges of conscience. But is it right, is it just, that this state of things should last forever? Ought it not to be reversed?"

To the minister who will use this book sanely and judicially, it will prove a help and a blessing.—JOHN F. GATES.

Highlights of Archaeology in Bible Lands, by Fred H. Wight. Moody Press (1955), Chicago, Ill. 210 pages, $3.95.

The Christian church owes a great debt of gratitude to the patient toil and painstaking study of a relatively small group of scholars who have turned over with pick and spade the dust of centuries and millenniums to discover new scientific data bearing upon the life of the ancient world.

This study, though receiving a great deal of inspiration from the desire to test the validity and historicity of the Scriptures as literary documents, has nevertheless been carried out on approved scientific lines and with strict objectivity. And as the monuments of stone have been uncovered and deciphered it has been found that the musty records of the past provide abundant evidence that the Bible is to be taken seriously in its historical references as well as in its moral precepts.

Mr. Wight has arranged his material topically, grouping under place names the archaeological "finds" which he considers of significance to the student of the Bible. In each case the history of research is traced from earliest excavations down to the present. The author has succeeded in making a compilation of material on customs, vocabulary, events, place identifications, and philological side lights, much of which by its incidental nature is found to be loaded with unsuspected testimony of value to the Bible student. The last chapter brings the reader up to date on recent valuable findings of Old Testament manuscripts in the Dead Sea area and their significance.

The book does not exhaust the field of archaeological evidence in Bible lands. Material is selected on the basis of its contribution to the underlying theme of the book. One looks in vain for anything more than a few casual references to current historical problems to which archaeology has now contributed such striking affirmative testimony. It is therefore distinctly apologetic in character.

The value of the book would have been enhanced by documentation of references to Biblical criticism. The criticisms referred to are in many cases acknowledged to be outdated and little is gained by a continued exposure of their fallacies without taking into consideration those current issues which divide the church on the subject of the place of the Bible in the life and faith of the Christian.—PAUL S. ALLEN.

The New Testament for English Readers, by Henry Alford. Moody Press, Chicago, Ill. 1,942 pages, $9.95.

For many years Alford's *Greek New Testament* has been a reliable and much consulted help in the careful study of the New Testament. By making this great work available in its present form for readers not versed in the Greek language, the Moody Press is making a real contribution to the exegesis of the New Testament.

Some who may bemoan this as a concession to the trend of our times away from a mastery of the original language of the New Testament must nevertheless agree that this masterful work in its present form brings to modern students lacking a knowledge of the Greek a vast treasury of New Testament information.

If this reviewer should find it necessary to limit his library to fifty volumes, this by all means would be one of them. —R. W. BATTLES.

Sweeter Than Honey, by Dr. V. Raymond Edman. Scripture Press, Chicago, Ill. 88 pages, $1.50.

Meditations from Bible references to honey and a number (54) of poems by John Oxenham.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Thomas C. Bozeman and children, Rosalind and Esther, left New York on April 23 by plane for New Guinea. Mr. Bozeman was graduated from the Toccoa Falls Institute in 1952 and, after a few months of evangelistic work in the Southeastern District, took the pastorate of the Alliance church in Delray Beach, Fla., where he and Mrs. Bozeman have served for the past three and a half years. Mrs. Bozeman also attended the Toccoa Falls Institute. Mr. Bozeman is a member of the C. & M. A. church in Daytona Beach, Fla., and Mrs. Bozeman is from the C. & M. A. church in Ensley, Fla.

On Furlough

Rev. and Mrs. B. D. Dunning and son, Darrell, arrived in New York on April 24 from Cambodia. Mr. and Mrs. Dunning went to the field in 1952 and have been working in Siem Reap. Mr. Dunning is a member of the C. & M. A. church in Portland, Me., and Mrs. Dunning is from the Alliance church in North Plainfield, N. J.

WCBI Holds Graduation Exercises

More than 700 persons sat in the dim daylight of the Reid Auditorium of Scott Collegiate School in Regina, Sask., Canada, on April 9, to witness the graduation of thirty students of The Western Canadian Bible Institute. Due to a break in the main power plant, the city was without electricity for the afternoon and evening, but many came from as far as one thousand miles to see sons and daughters receive their diplomas from President William McArthur.

Miss Loreen Galenzoski brought the valedictory address, following which Rev. Donald R. Shepson, pastor of Avenue Road Church, Toronto, addressed the graduates on the altitudes, aptitudes and attitudes of the successful Christian worker. A choir of seventy students, directed by David E. Tarr, B.S.M., sang two numbers during the program and while the audience stood quietly in the darkened hall just before the recessional, they sang the Hallelujah Chorus from Handel's *Messiah*.

On the previous day, the Sunday service highlighted a week-end graduation youth conference sponsored by the school. Services were held in The Alliance Tabernacle and the 120 young delegates were housed at the school. Rev. Earl Swanson, director of the AYF work of the Western Canadian District, was the leader for the conference, with Mr. Shepson the main speaker. The Class Night Program, held on Thursday evening, centered around the theme "Crucified with Christ."

Prophetic Conference Brings Record Crowds

A prophetic conference conducted in the Alliance church of Royal Oak, Mich., in March by Rev. and Mrs. Robert E. McKinney brought record crowds in attendance, reports the pastor, Rev. Dwight Porter. Many responded to the invitations to seek Christ and there was much fruit evidenced in this campaign. The evangelist also ministered on the church radio program.

Northeastern Ohio Women Meet in Akron

Akron, Ohio, was the scene of the spring rally of the Northeastern Ohio Women's Missionary Prayer Bands on April 14. Nearly two hundred women representing eighteen churches met to hear Mrs. F. J. McKinney, of French West Africa. The speaker related the remarkable results of missionary work among the Habbe people and told how God worked in answer to specific and intense prayer activity in the homeland.

In the afternoon session, home missionary endeavor was spotlighted, with slides being shown of the work in the Ozark Mountains, among the Indians and on the Mexican border. Mrs. G. L. Armstrong was in charge of this program, accompanying the pictures with an informative commentary. An offering of nearly $100 was taken for these three home mission fields.

North East Holds Profitable Meetings

The North East, Pa., church of The Christian and Missionary Alliance experienced a mighty moving of God during special meetings held with Rev. William H. Lewellen, of Clymer, N. Y., which closed on Easter.

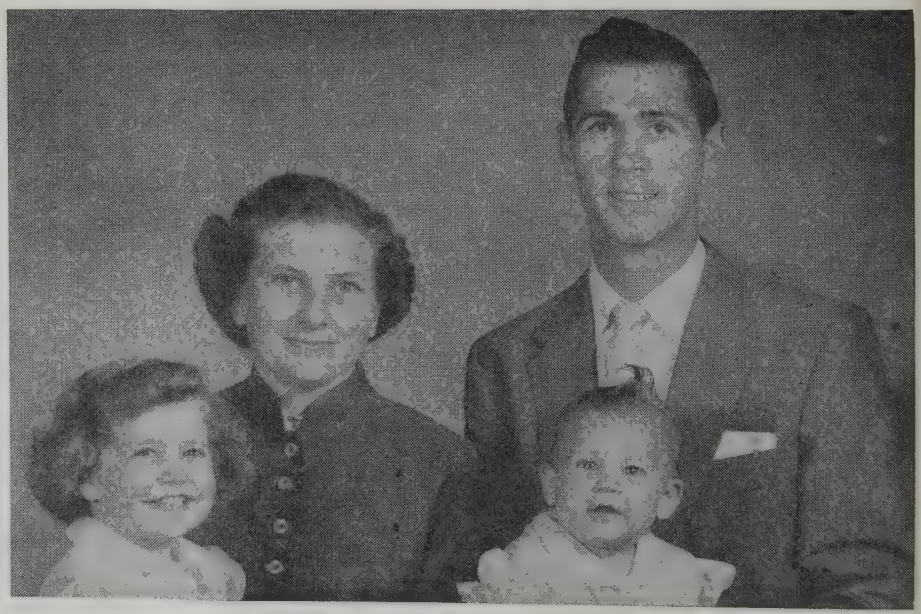
The pastor, Rev. Carl L. Westover, reports that the church saw a revival of the ministry of divine healing as hands were laid on many who were sick and the Lord healed them. Among those who met the Lord for salvation was a man in his late sixties who responded the first night he came to the meetings. Many got right with God and their fellow men. The closing Sunday night saw nearly the whole congregation break before God.

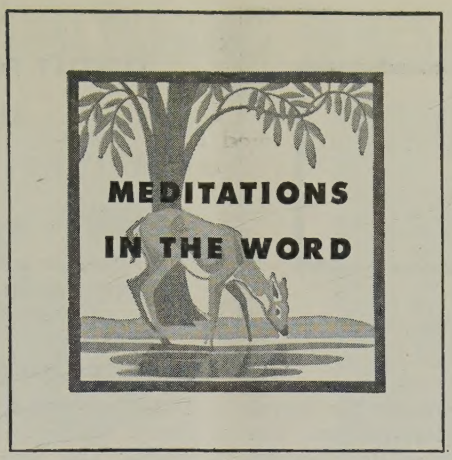
Revival in Wayne, Mich.

Much prayer and waiting on God preceded the gracious outpouring of God's Spirit during revival meetings held in the Gospel Tabernacle, Wayne, Mich., from April 1 to 15 by Rev. Joel Winkler. Writes the pastor, Rev. Harold W. May, "Many were at the altar each night, seeking Christ as Saviour, Sanctifier and Healer! It was most unusual to see a host of teen-agers give their hearts to Christ, one a young man so under conviction that he ran to the altar. Many young people responded to seek the Lord for the infilling of the Holy Spirit."

The presence of God was so manifest in the services that on two occasions the evangelist did not get to preach at all, but seekers came to weep their way to God. Several testified of receiving physical healing.

Rev. and Mrs. T. C. Bozeman and children, New Guinea





Compiled by EDITH M. BEYERLE

Sunday

DAILY READING—Galatians 6:1-10.
DAILY TEXT—"*Bear ye one another's burdens, and so fulfil the law of Christ*" (verse 2).

If you receive the Spirit of the Master and have been the beneficiary of His free grace, you will learn that the law of Christ is the law of burden-bearing, the law of sacrifice and the law of loving helpfulness. You will recognize the fact that God has adjusted your life so as to bring into it the opportunities and occasions for the ministry of unselfishness, love and helpfulness to others. And so it comes to pass that when the poor, the destitute, the helpless and the suffering are brought into contact with your life and meet you with their need, it is not an accident or a misfortune. It is the providence of God, the school of love and the law of Christ, and He puts them there for your training and for an opportunity for you to dispense the grace that He has given to you. Freely you have received; as freely you must give.—A. B. SIMPSON.

Monday

DAILY READING—Psalm 37:1-11.
DAILY TEXT—"*Trust in the Lord*" (verse 3).

A paratrooper told a friend that the first time he jumped from a plane everything in him resisted. All he could think of was that a piece of cord and a little patch of silk were the only protection he had against death. "But," said he, "when I actually found out for myself that the patch of silk would hold me up, I had the most marvelous feeling of exultation in all my life. I wasn't afraid of anything and the release from fear filled me with exquisite delight. I really didn't want to come down; I was actually happy." Anxious heart, do you believe that Jesus Christ is more than "a patch of silk"? He is! Trust yourself and all your frettings to Him. It is relaxing—I am tempted to say it is *delicious*—to trust Him! He is ever near. . . . Since the Lord is near, says Paul, you should be *prayerful.* Instead of your being fretted with needless care, "in every thing by prayer and supplication . . . let your requests be made known unto God."—CHESTER WILKINS.

Tuesday

DAILY READING—Matthew 13:1-13.
DAILY TEXT—"*It is given unto you to know . . . to them it is not given*" (verse 11).

Some things are given us to know, but some things are not for us to know (Acts 1:7); and unfortunately we fail to learn much we could know by trying to find out what we cannot know. The little boy who could not understand why God put so many vitamins in spinach, instead of putting them all in ice cream, was learning early that things just do not work out as we would do them if we had the universe in charge. To begin with, because things do not make sense to us does not mean that they do not make sense at all. Joseph told his brethren that they meant it for evil when they sold him into Egypt, but God meant it for good (Gen. 50:20). It did not make sense to Joseph at first, nor to Jacob, who said, "All these things are against me" (Gen. 42:36). But Jacob was mistaken, for all things cannot be against us if all things work together for good. —VANCE HAVNER.

Wednesday

DAILY READING—Deuteronomy 33:20-29.
DAILY TEXT—"*Underneath are the everlasting arms*" (verse 27).

Sometimes, when nothing goes just right,
And worry reigns supreme,
When heartache fills the eyes with mist
And all things useless seem,
There's just one thing can drive away
The tears that scald and blind—
Someone to slip a strong arm around,
And whisper, "Never mind."

But love must prompt that soft caress—
That love must, aye, be true;
Or at that tender, clinging touch
No heartsease comes to you,
But if the arm be moved by love,
Sweet comfort you will find
When someone slips an arm around,
And whispers, "Never mind!"
—EVANGELICAL VISITOR.

Thursday

DAILY READING—Hebrews 13:10-17.
DAILY TEXT—"*Let us go forth therefore unto him without the camp, bearing his reproach*" (verse 13).

Jesus would have His people "go forth . . . without the camp," for their own sanctification. You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs and make every day a battle, yet it is a happy life after all. No joy can excel that of the soldier of Christ; Jesus reveals himself so graciously and gives such sweet refreshment that the warrior feels more calm and peace in his daily strife than others in their hour of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown if we are enabled by divine grace faithfully to follow Christ "without the camp." The crown of glory will follow the cross of separation. A moment's shame will be recompensed by eternal honor; a little while of witness-bearing will seem nothing when we are "forever with the Lord."—CHARLES H. SPURGEON.

Friday

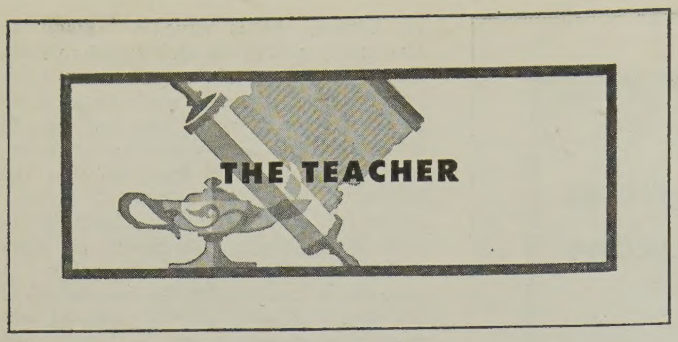
DAILY READING—Ezra 8:1, 15-23.
DAILY TEXT—"*So we fasted and besought our God . . . and he was intreated of us*" (verse 23).

Here is the picture of an ideal "retreat." There was work to be done for God and Ezra was a wise leader. Place: on the bank of the river of Ahava, away from the noise and din and curiosity of a city. Program: first, an inventory of the personnel; second, a conscripting of seemingly delinquent Levites (v. 17); third, fasting with affliction of soul as the guidance and help of God were sought for the new venture. Ezra might have sought both from Artaxerxes, who was kindly disposed toward the return from Babylon of the exiles to Palestine, but he refrained from insulting His God by depending upon man for any kind of succor. He had testified: "The hand of our God is upon all them for good that seek him," and he desired the king to see that this statement was true. And it was, as the words of our text prove, "He was intreated of us." That "retreat" accomplished wonders! Faith and humility always do.—PAMEII.

Saturday

DAILY READING—2 Chronicles 20:1-16.
DAILY TEXT—"*None is able to withstand thee*" (verse 6).

Jesus declares that all power in heaven and earth is His and then, as it were, places Himself at our disposal and says, "Now, my child, you pray and I will work; you ask and I will do. All power is mine, but unto you it is given to call it forth by prayer." If it be true, then, that God's omnipotence is placed at our disposal, we are as responsible for the exercise through prayer as though we possessed it ourselves. Behold here the shame of an unevangelized world, of two thousand years' delay, of our cowardice and faltering in the presence of difficulties. For though we have had no power to do, yet the Mighty God, linking Himself with us as a real yokefellow and co-worker, has said, "If ye shall ask . . . I will do." Who is there who offers to do for us, if we will only ask? It is God Himself. It is the mightiest *Doer* in the universe who says, "I will do, if you ask."—UNKNOWN.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MAY 27, 1956

The Church in Asia Minor

Acts 13:1-4, 44-49

GOLDEN TEXT

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5:20.

BACKGROUND AND LESSON ORIENTATION

The Holy Spirit, Lord of the harvest, has brought the church a long way from her small beginning at Jerusalem. The Christians because of persecution have been scattered everywhere carrying the glorious news with them. Judaea and Samaria have been reached according to the divine plan. The uttermost parts are still unclaimed for Christ. However, the groundwork has been well laid by the Spirit. Peter has been convinced of the universality of the gospel. He has helped to convince the mother church at Jerusalem. A center of Gentile evangelism has been established at Antioch in Syria led by Barnabas the greathearted. He has summoned Saul of Tarsus to be his helper. The initiative for world evangelism is now invested in these two men of God, both Jews, backed and supported by a Gentile church.

CONTEXTUAL CONSIDERATIONS

Acts 12 reveals a pall of persecution falling over the Church. Herod Agrippa I has killed one of the "sons of thunder," James. This has all been done with a motive of political expediency—courting Jewish favor, and fulfills Mark 10:39. James does drink the cup. Because of the good reaction among the Jews, Herod arrests Peter, intending to put him to death after the Passover. God miraculously delivers Peter which enrages Herod. The violent death of Herod shows the sovereign hand of God in the affairs of His church. From Acts 11:30 and 12:25 we conclude that Paul and Barnabas were in Jerusalem during these events. The focus of world redemption now centers in these two men, particularly Paul. The history of the acts of the Holy Spirit shifts to Antioch at this point.

SIMPLIFIED OUTLINE

1. The Spirit-chosen missionaries —Acts 13:1-3.
2. The Spirit-sent missionaries—Acts 13:4.
3. The Spirit-led missionaries—Acts 13:44-49.

KEY WORD ANALYSIS

(1) "Ministered"—*leitourgountov* (v. 2), used by the Greeks to refer to unpaid public service such as helping to equip a fighting unit for war or train entertainers for a festival; a labor of love rather than "liturgical" service.

(2) "Separate"—*aphorisate* (v. 2), from the same root as Pharisee. Here was a type of separatism ordained of God and thus distinguished from Pharisaical bigotry or exclusiveness.

(3) "Unworthy"—*ouk . . . aksios* (v. 46). Unbelief and unworthiness are thus related. For the key to worthiness see Luke 20:35, 36, where the question is postulated in unbelief by Christ's enemies and answered by Christ to show that only children of the resurrection are worthy.

COMMENTARY ON THE PRINTED TEXT

1. *The Spirit-chosen missionaries* (Acts 13:1-3).

The men mentioned as leaders in Antioch were possessed of the gifts of the Spirit; they were prophets and teachers. It is noteworthy that Paul, usually represented as harsh, dictatorial and independent, is found here among this group and obviously subordinate to their leadership until such a time that the Spirit marks out his place of leadership. The ones chosen were proven men. The waiting period is now over for Saul of Tarsus. The procedure of the church in laying hands on these men is a profound recognition of the fact that they had already been ordained by the Holy Ghost. This appears to be the greatest single act, measured by the results, which the Spirit has performed in world redemption since the lesson learned by Peter in Joppa.

2. *The Spirit-sent missionaries* (Acts 13:4).

In verse 3 the church "sends" the missionaries away. In verse 4 they are "sent forth" by the Spirit. This is more than a play on words; it is a sound missionary principle. No church or board should send out a man who has not been obviously separated for the task by the Lord of harvest. This requires spiritual discernment (a gift of the Spirit) on the part of the church and spiritual enduement on the part of the one sent. The evidence of both of these qualities is only faintly visible in our times. The fact that Barnabas was a Levite of Cyprus was undoubtedly a major consideration in the port of destination in verse 4.

3. *The Spirit-led missionaries* (Acts 13:44-49).

The scene shifts to Antioch in Pisidia. Paul's powerful sermon built on an Old Testament survey of God's purpose in Christ is recorded by Luke in verses 16-41. The record of Jewish reaction to the missionaries is monotonously negative. Contradiction and blasphemy are the usual evidence of moral and spiritual bankruptcy.

These Jews thought they had a special claim on God and could not tolerate the openness of the Gentile mind to the message of Paul. This Jewish opposition brought out the courage and determination of the missionaries. It caused them to announce God's purpose for the Gentile and turn to them with their saving message. They pronounced their own race unworthy of God's unspeakable gift. Whereas the faith of the Gentiles revealed them to be such as were enrolled unto eternal life (v. 48), the unbelief of the Jew declared them to be unworthy.

A man's responses to the gospel are significant. The Word is spreading across Asia Minor; it will soon leap into Europe. It goes where it finds receptive hearts. The Holy Spirit has preceded His messengers. This becomes increasingly more apparent on the second missionary journey where the Spirit is seen to lead by "hindering" and "forbidding" as well as by marking out the course of Christian missions. Opposition has been the key to the virility of the Church in all ages. Complacency and prosperity have been her greatest enemies.

HELPFUL HINTS FOR LESSON PREPARATION

(1) These lessons on the mission of the church should be taught, if possible, with maps. If such maps are not available the teacher would do well to master the ability to trace the course on a crude blackboard map. (2) It probably goes without saying that the teacher should not limit his reading or study to the lesson text. In a historical account such as Acts the gaps should be filled in by the teacher.

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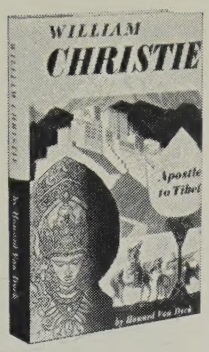

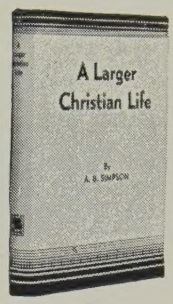

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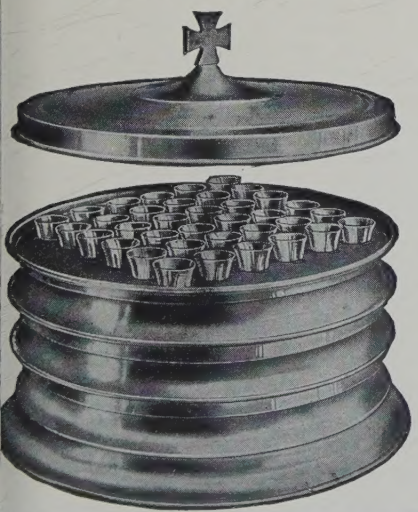
Year Pin without numeral. **70c**
Numeral only. **45c**



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The Lord Sends Forth Laborers

CALLING men and women for foreign missionary service is a responsibility God entrusts to none but Himself. But upon His followers Christ has laid the charge to pray that laborers be sent into the harvest fields.

In answer to such praying the Holy Spirit has burdened The Christian and Missionary Alliance to send 102 missionaries to the fields this year. Tentative designations have been made as follows:

Tribes of Viet Nam	5	*French West Africa*	12
India	4	*Gabon*	3
Cambodia	7	*Syria*	2
Thailand	6	*Chile*	1
Laos	2	*Philippines*	7
Peru	5	*Ecuador*	9
Indonesia	5	*Viet Nam*	9
Congo	7	*Japan*	2
		New Guinea	16

Thirteen of this number are to replace missionaries who are retiring, engaging in other forms of service, or who have died. All, except a few experienced missionaries who have been laboring in other capacities beyond usual furlough periods, will be going to the fields for the first time.

Normally reinforcements would be sufficient only to offset the expected fluctuations in personnel on the fields. About a quarter of the number would be sufficient for that. Such an increase as this calls, therefore, for a proportionate increase in offerings for allowances, travel expenses and housing. . . . Prayer must be redoubled. At no time is a missionary more severely tried than during his first term when great adjustments must be made. To pray them forth and then to prevail in prayer for them is the part Christ expects of His Church.

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